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# Technique as a resource for the non-bourgeois philosopher

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## Summary

As there is and will forever be a dilemma, or a relationship between Good and Evil, so too will there be between popular and scholarly knowledge. Relating one and the other is an adventure that is within the reach of the anthropologist and the philosopher, trapped and liberated in a more or less redundant nomenclature but that results in theory and scientific knowledge for the younger ones.

## Development

### 1. WORLD DENIAL

Degradation and dignity, here is the principle or not of the coherence of the subject with himself, in which the worthy man is the one who is less popular, in a regime of relationship between public and private. The technical knowledge, of what is not said, not written, has to do with the sense of overcoming the civilizing hero, as we can read in the music of the British group *The Mission*...As if the white man, after years of discovering Christ, needed to share him with those who are far away, overseas. And it all started with the Portuguese. But Zizek wants to rewrite all of this ("Crystal Palace") and many Eastern Europeans think we are slavers when most of them have not taken a step to Spain or even here to understand the phenomenon of a people that starved, even if with faith, and with few resources went to pontificate their faith and way of being to the East, and more to the West. It is easy, even for Sloterdijk to negatively rewrite the Discoveries or apologize for our history when it ***simply happened***, and there are no big literary headlines about it. There is a stream of young philosophers and ecologists out there who end up denying the being attached to your and the technique, the way of being, yes, to apologize, but when you immerse yourself in what was colonialism

Portuguese, you realize that he was initial and yet more lenient than others.

## 2. WORLD WORSHIP

When you realize that life is worth living, you give your conscience to psychology and to the God who saved you from trouble, you begin to consider, to reconsider to disregard, not that there is time to offense, opportunity for it, but because you end up entrenching in your spirit, a certain sense of mission (that the politician has in sworn yes, like the military, in another dimension, more punctual, let's say) and having a mission gives meaning to your life because it is altruistic?

That is why I defended in my doctoral thesis, not yet approved, a stronger and closer relationship between anthropology and sociology, perhaps not for themselves, which have moderately ill-defined fields, but these in no way owe anything to philosophy, not only by logic but above all by methodology, (once again), that is, by opinion survey and participant observation, in order to produce or add something to a theory about man or the human species. Once again, we are looking at ourselves, as in the dream, about ourselves, in the various geographies of meaning...

So you get one, two, several chances, if you get over your adolescence, to separate yourself from an illness that is sick in itself and that doesn't take you out of yourself, and you end up preferring the world of the social, even if you have it at home through TV and social networks. There is always a way out, everything can be fixed, my sister told me one day when everything happened...

So what we want to avoid is a certain abstract verbiage that is often associated with a certain perspective or notion of philosophy. Often, the common sense man has no abstract sense, but Pierre Bourdieu proved that the sense of *abstractto* see from one or several

references to the real, the world of concretion (Nuno Nabais and Raul Iturra), that is, there are those who conquer a field and remain in it, and there are those who conquer and end up losing it, often to those who don't even thank them for the good that was done to them.

### **3. RACISM AND COMMUNISM**

After several observations in what is still my ethnographic field, I realized that racism comes from both sides, that still, despite the offices, people spit on the floor and let the domestic animal do its "work" outside the potty... "He's crazy", they say, maybe he is because he doesn't please you, because he doesn't think like you do...

This is where all racism comes from, it is a mental thing, of taboo, of ignorance, remember in this regard Wierviorka and Henry-Lévi, in several of their works, but also Le-Clézio and Ernaux, recently awarded a Nobel prize. After several inactions, another character served me, that of the "profiteer," the "opportunist," which could merit several moral anthropology analyses. When you are an anthropologist, they think you have no morals, that you are an alienated person; these people lack context. Or they are just disillusioned with themselves.

Because, generally, the one who knows, doesn't boast at all costs the thought, he keeps it to himself and so goes from his sexuality, he doesn't need to expose it, to make it a spectacle. Profit, the lust for power and freedom, has generated all this, when the greatest freedom is hidden in the corner, in a dimension, in a house, between four walls. The Dutch understood this very well, look at the inside of their houses...

And here theology comes in, as a narrative that is good for man. Christ did not refer openly to sexuality, nor was it necessary, it is a thing of the intimate and at the same time universal, of the local and the regional, of the dying erogenous regions of the spirit... It is as much a thing of pathology as of

liberation and the European man is so crazy that he allows himself more and more liberation, while the black man is like the Portuguese in this respect, give him confidence and he doesn't stop, he goes forward. That's why racism can have a line of argument and it's good to reflect on that, the evil that was done, but also the good, and there are various forms of racism, it's not just about blackness, that is, psychological difference can be racism, it's an attitude, I would say, modal... And as for communism, it is as perfect theoretically as Catholicism, many run away from it seven feet and others stay, because they don't want to limit the freedom of some, so your freedom is always belonging and dependent on someone else's sacrifice, that's why I once said that reality is relational...

#### **4. DEVOURING THE WORLD**

Yes, happiness as a state of mind and construct of the mind, as a manifestation of a certain balance between mind and body, a duality that has occupied me for several years of work and reflection, between promiscuity without a fixed relationship and returning to the Church, because I like to meditate, to situate myself in the world with a citizen of positive spirit. Therefore, in the family environment, the young mechanic develops a technical knowledge that gets him out into the world and out of the world, that is, building prestige in the village or in the city, between theory and practice, that is, he himself draws his lessons in the café (Pais de Brito) and ends up developing it in a regime of greater or lesser solidarity, that is why I referred to communism.

The human race has these things; when you value it, it ends up getting all messed up, thinking of itself as a hero without peer. What, moreover, would have happened if the Discoveries (or Achantos) had not taken place? We would have been left without each other, in the meeting of cultures, with them and us ankylosed. So, we don't have to apologize, because this is an indefensible position, even from a philosophical point of view. In fact, anthropology studies this, even from a moral and even moralizing point of view... Yes, we have devoured the world, but were there not already cultural contacts, forces

of

sense for both sides, with the most violence, with the most death? Isn't this the contemporary inquisition of the discoveries? Today we are at war and, in truth, we have learned little from other wars and from other times, the Portuguese are accused of giving-it-up without any knowledge of the cause, without the strength of the sense of experience, without the respective hunger...

## **5. THE HOUSE AND THE WORLD**

The technical field is the realm of the Chico espero (in a good way), the one who makes technical, mathematical and physical associations, and continues, even if he doesn't have much success, in his learning... because he knows that there are others to whom he can transmit something, if only to a *kid* who wants to be a carpenter, electrician or plumber... Yes, I learn to admire, with the detachment of a Parisian, the Indians who are successful in Portuguese government, British, or simply in my neighborhood the Nepalese and Bangladeshis...

Once again, in order not to be violent, the human being takes refuge in the century, in sex, because that is the last frontier of the *Conqueror*.. But, however, he becomes more violent, and this fact, even excusable, makes violence more passable, in a way, avoiding greater violence...

In this area, perhaps religion has its role, which I don't find out of place in today's society, hypermodern (Lipovetski), because first of all it understands man's needs as a spiritual being, beyond the century, his thirst for God and for food for his soul tortured by broken marriages, by lack of success, by dependence, moral or psychological of human beings...

## 6. TECHNOLOGY AS A DELUGE

Therefore, it is typical of the Portuguese to throw everything away and even to draw conclusions about it, that is, to leave everything to the "last minute", because their technique is, I could say, transcendent, that is, it comes from the Greek and Nordic (Phoenicians, Visigoths). So he leaves everything to the end because divinity is included and established at the last moment, before the end, before the Flood. This is my theory on a "personality" trait of what it is to be Portuguese, referenced also Benedict (*Patters of Culture*).

The human adventure is a physical process, of dominion and overpowering, sometimes of submission, but also a psychic adventure, poetic, of thought and emotion, where technique reiterates a message from the past to be used in a later moment that we call the future. You worry about not being successful with women, it worries me too, but religion helps, it is religion that helps to transmit certain precepts that help to understand the world, to grok emotion. The technique refers first of all, not to size, but to the hardness and proportion of the meaning you want to give to a certain way of Being, of Belonging, that is, it tells me that size doesn't matter, but in these parts of capitalism it does, but in the end it dies on a corner right there, without a destination, as a waste, it is therefore vain and meaningless. It is often said, with closed mouth, that "small is beautiful" and it is very true. Therefore, the work of the anthropologist goes beyond that of the psychologist, in a certain sense it replaces him because he faces the usual, contumacious, moral and anonymous man, who walks down the street waving to those he has never seen before, that is, in a moral regime of similitudes and contingencies, giving meaning even to a dirty sidewalk, making meaning out of something that goes *a la mano*...



## **7. TECHNIQUE AS PSYCHIC DISPOSAL**

In a sense, technique solves the lack of theory, man brags about technique, the technique that concerns sexual appearance and performance, the technique of disassembling car engines and reassembling them, the technique of building houses, the perfect interior and exterior designs by the interior architect or landscape architect. The technique thus solves the lack of theory, of the abstract, the abstract also being itself a potential "animal", that is, an empowerment of seduction under the stylistic point of view of performance at various levels, first of all in the domination of a wild nature, inside or outside of man...

That is why, in the medical career, the digestive tract is the most difficult part, subhuman, precisely because of the smell, that is why France is the country of the good smell, while others are the country of the bad smell, moral considerations aside, each one has the smell he wants and well wishes, but money awakens the idea of power in man, that is, of the unlimited fulfillment of his most intimate desires, that is why I say that capitalism is not the perfect system, at least in theoretical and technical terms, because it associates money to necessity, when it is the complement, the cherry (or beer) on top of the cake, that is, if the engine of social dynamism and progress is money, crap is its food, even if it is visual crap, the anathema, denoted in more or less poetic and/or conceptual terms, that is why every philosopher is a masturbatory being, he does not have the territorial and political sense of the sociologist and anthropologist, "tout-court" speaking. In fact, the mind thinks with the body, like the body, as it thus moves and commands it at will, in distinct regimes of meaning, of the senses.

## 8. TECHNIQUE AS A POLITICS OF DAYDREAMING

So, art can also be combined with technique, for most painters, that is art by definition, *ora et labora*, say the Benedictines, "90 percent perspiration and ten percent inspiration," says Einstein. **Moreover**, because almost all art is daydreaming, some say that engineering is an art, like construction, but I also believe that architecture is, at least conceptually, because it shares innate ideas with those that are built in a system of shared ideas and a technique that combines physics with mathematics, with the help of geography and toponymy...

So, as we can see from the archeology of theory (Foucault), it is by technique that you will be remembered, not by the size of the bridge, that is, there are some women who can't tolerate white men and choose a black man, I don't know why, maybe the white man is more boring, maybe it's a matter of size, because they like the sarrafo, as Domingas says, that is, or maybe they are just poor in spirit, because it is rare to see black women with not very wealthy white men...

All this reveals a little of the envy of the white intellectual from Harlem who has little luck, little profit, and only a handful of dollars to make his day, but all he has to do is open the door to the street for it to be different, new in everything, like the different colors and smells of a changing world, so we are the fruit and "conceptors" of technique (Hobsbawm), thinkers and builders of change, of what the philosopher called the essential characteristic of the World of Life, that is, change, in his words, the Becoming.

Therefore, it is through the dream that man goes, "the dream commands life", it was written in the whorehouse, the newspaper says "Forty years ago, homosexuality and transsexuality were decriminalized", I wouldn't go further, I would also privatize bise bisexuality, to end the work, that is, technique as seduction...

## 9. SO YOU GO IN THE WIND

Isn't the technique pop? That is, does the work pay off? As we see in American movies, the technique of evil generates individuals who are concerned either with the psychic or with the spiritual and physical, that is, the mind has dismembered itself, like the body has dismembered itself, in a disenchantment of false autonomy of Being, when the philosopher is always pessimistic, because his *dasein* tends toward the conceptual, while the religious person remains in obedience to the Lord, even if it is the boss that gives him his salary every month, even if it is not even the State, political, economic, social. But, in contrast to Heidegger, there is, in my opinion, something more than Being, or the mere *dasein* or a *la mano*, there is Belonging, because it is often better to stay at home than to engage in conversation with those who are not in tune and do not capture your environment, are not supportive, but anyway, as the President says, "let's not give up on what depends on us: So **this** is the week of Christmas and the New Year, the month in which (it is said, in social networks), Phil Collins, Pelé and the Pope Emeritus died. It is also election week in Brazil, that great country where intellectual development has, in the mental cream of certain academics, a lot of value, in a sense more ample than ours here in this corner of Europe, but where there is a lack of technique and knowledge, and this and this always comes from the outside, even though most of the time it is the result of a relationship between inside and outside, that is, between reflection (technique) and adaptation to the real...

So, there is so much technique in the game, in soccer itself, don't accuse me of being "bolocentric," but in fact I even admit it, even because there are other ball sports that I definitely appreciate and they all have their heroes, as if the ball were the world, as I have suggested in some of my literary writings. When I was in psychiatry, I noticed a detail, deep in my more or less disordered, more or less punishing or immemorable thoughts: the TV was on, it was always on...maybe because I wasn't doing anything wrong and yet

I am sorry for the wrong I have not done, it leaves me with a bitter taste in my mouth, because I could, from the beginning, have done much more...

Although we value it highly, with or without denial, sex is not the point. Not even religion. It is the fruition of the world, an association that I suggest between Being and Belonging, in order to access the Being of the Common Good and verify the categories that we founded in centuries of turbulence and injustice. Because sex may not have penetration, because capitalism has its origin in domination, conquest, if you will, penetration, in other words, when we go from one place to another and achieve nothing in this stifling city life, we become discouraged, some have patience and even conform, others rebel, but in a short time I realized how the Portuguese people endure and tolerate pain, perhaps not only on their behalf, I must say...

Because success (and sex) may be nothing but illusion, an allusion to the Other...

## CONCLUSION

What time brought, on the other hand, was the refinement of technique in several senses, both in art and engineering, in anthropology and architecture, and in philosophy. That is, the world with phenomenon, as art, domain (of the World) of Life (Hermínio Martins, *Theatrum Philosophicum*, a rare work that is quite difficult to find, unfortunately). Anthropology is also something that needs to be unveiled, re-discovered, re-used, because it addresses and manifests itself, first of all, to the technique of thinking (to a way of seeing and thinking, as Lévi-Strauss suggested<sup>1</sup> regarding myths and the newspaper *Le Monde Diplomatique* in successive articles in the collection *Manière de Voir*). Then, the myth of the context in the age of technique, this very age of making money and producing wealth, of accumulating to squander, when there are nuns in the

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<sup>1</sup> *Structural Anthropology, The Jealous Potter, as soon as Tristes Tropicos, as if sex generated sadness, which can also be seen in Bataille, in his Tears of Eros.*

Carthusians who just want a little to live their lives (which is theirs, God's Life) and an endless number of poor and i-limited people on the streets, left to their vices and various disregards from their fellow citizens, in a world that should be more solidary than the manifestation of sex itself, which is something that comes from the soul?

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